4/6/51
03245

THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY
AND FREE RELIGIOUS FELLOWSHIP

ESTABLISHED IN 1842 REGISTERED AS A NEWSPAPER

No. 5608 SATURDAY, JANUARY 7th, 1950 Price Threepence

WEEK BY WEEK

It Moves for all That

THE first half of the twentieth century is not over yet so it is as well to be restrained in comments upon what has happened in it. But in one particular at least it has been a golden age. Greater progress has been made in the mastery of the physical world than in any other period in the past. There are more people in the world, and the majority of them have at least the chance of being healthier, wealthier and—yes, it must be so—wiser than their ancestors.

It appears that two world wars, depressions, and the interlude of two such psychopaths as Hitler and Mussolini with all their horrors, have not been able to stop at least the material progress of mankind. It is in a sense too good to be true. It is a truth that hides a multitude of sins that are not forgotten and never can be, and, as many people seem quite anxious to remind us, we are not out of the wood yet by many, many atom bombs. But of the truth of the general observation there can be little doubt. Many good people in the world are still vaguely puzzled by the fact that they still have a roof over their heads, clothes to wear, and enough to eat, many more people are puzzled when they are told that the era of the two world wars has seen a startling advance in human welfare. It is best to accept the fact, as well as the roofs, clothes and food, and do what one can about it!

The Modern Calvinism

The Calvinists in the past century—and a good many other Christians also—were continuously troubled and gloomy about all kinds of evils that were to come; only in those days they were evils of another world and not of this. Those great prophets of the nineteenth century, Carlyle and Ruskin, never really grew out of the unhappiness that a dark religion imposed upon them. They grew out of the religion, but not out of the gloom it left behind. It was a real, thick, heavy gloom that percolated to all the recesses of their lives. Not so many people in the world are troubled with their eternal doom as our ancestors were; and that is a human gain. It is only necessary to read the lives of some of the Victorians to realise what a gain it is. And only necessary, incidentally, to read of the physical conditions that some of the well-to-do live under to realise the change that has taken place. In any case, that the minds of sensitive religious men and women no longer must encounter the haunted evils of the past must be regarded as one of the triumphs (but rarely mentioned) of the past fifty years. It would be well perhaps whilst lending a ready and attentive ear to the Karl Barths and the Reinhold Niebuhrs, not to substitute too readily their pessimism about human institutions for the pessimism held by their Calvinistic ancestors about the fate of the human soul.

The Efficacy of Prayer

There is a prayer for the League of Nations in the Orders of Worship used in many Unitarian and Free Christian churches. Its place there offers a chance to the cynical, or an occasion for the pessimists, to note the mark of transience on all human institutions. Niebuhr could use it as the perfect illustration of the dangers of mixing up human devices with the deity. For obviously the authors of the prayer thought that the League of Nations had come to stay, and was, as it were, a divine institution handed down from heaven, to be protected by prayer. Well, the League and all the hopes that fashioned it have vanished. But institutions that have the support of the highest desires of mankind do still somehow or other live on and move forward into the future. They are not the wretched cracked things that cynics and the enthusiastic supernaturalists think them to be. The religious idealism that helped to form the League and found its way into that prayer, still helps to shape the world and shape it in the manner believed in in the past. There is probably now more genuine unity of the human spirit in the world than existed thirty years ago. It is a troubled unity, it is cut by great divisions, but it exists as a reality, never achieved in quite the same inner manner in any period in the past. The separated nations of Europe are still separated, but they have united themselves during the past three or four years in a manner never accomplished under the old political pattern of the League of Nations.

The New Human Unity

Something called a European spirit, to which Europeans as Europeans can be loyal is coming into being. America is integrated to the idealism of this spirit as never before, indeed has done much to create it. By unknown ways, but by ways surely willed by human beings, a new almost subconscious sense of human relationship is coming into existence. The Asiatic East, through the medium of the British Commonwealth, is a part of this new human brotherhood. Next week a great meeting of the nations of this Commonwealth will take place not in London, but in Colombo, capital of Ceylon.

That there is much to write against all this is true. There is, of course, the abyss between the Communist East and the Democratic West. But it would be wrong not to look across this abyss—and it is a real one in all the terms of freedom and tyranny—to the evidences of movement and idealism stirring underneath. It is not to be believed that in all the vast changes taking place in the East, the human spirit is not moving forward. There is the danger of ignoring the evils, even those done to one solitary individual, but there is the equal danger of ignoring the new hope that must be living in the hearts of countless people.

Albert Schweitzer

Dr. Fritz Buri, the Swiss minister and theologian, who was one of the lecturers at the International School held at Manchester College, Oxford, two years ago, sends a heartfelt open letter of congratulation overleaf to Dr. Albert Schweitzer, on his seventy-fifth birthday. THE INQUIRER is proud to be the means of conveying this message.

ALBERT SCHWEITZER'S BIRTHDAY

A LETTER ADDRESSED TO THE DOCTOR WORKING IN THE PRIMEVAL FOREST ON HIS 75th BIRTHDAY, JANUARY 14th.

By Dr. Fritz Buri

(*Basle, Switzerland*)

MOST REVEREND DOCTOR,

You are now back in your hospital with your African natives, organising and operating yourself, as you did thirty or more years ago. For your studying and writing you still have only those hours late at night. But for a year we had you with us, even though we had to share you with the Americans. The Goethe speech at Aspen took so much of your time that you were taken away from us and from your other literary plans more than was agreeable to you and to us as well. Yet we look back with joy on our many fortunate and unforgettable times together.

When we saw each other for the first time after so many years, you laid before me what you had written on the trip to Europe. The body was still tired from the exertions of the voyage, but the spirit sparkled more than ever. You were with us also when we formed the Swiss Society for the Lambarene Hospital. Later, as was so completely against your custom, but nevertheless heartily and with bubbling liveliness, you granted an interview to a large group of enthusiastic students. Or again I think of the afternoon when, bending over a book on historical theology, you worked at my desk—or of the hour in the station restaurant when you told us stories of your trip to America. Afterwards we went with you to your third-class compartment on the Scandinavian express for your excursion to Stockholm.

In Günsbach you did not have a restful time. What you had to endure from all the announced and unannounced visitors! How much time you squandered in your kindness to them! Your gentle secretary, Mrs. Martin, had the most unpleasant task, like Cerberus, of having to guard both the door and telephone.

Many of us here, as well as those in other countries, would have liked to have heard you speak or play in public. But you consistently refused, knowing well that if you had once consented, there would have been no end of such performances. Only for the Americans did you make an exception, though with a heavy heart, and then only through devotion to the hospital. (We all know how the concern for your chosen life work has claimed all your time.) Yet even further did you do it on account of Goethe, about whom you spoke again this year in Aspen and from there to the world, for you are likewise deeply devoted to him.

This time you spoke less programmatically than in the Goethe speech delivered in Frankfurt on the 100th Anniversary Festival of his birth, but perhaps this time you perceived still more deeply in Goethe, as you understand him, what man so sorely needs in the contemporary world. Again you portrayed his life and work in as immediately a personal manner as before, when you won the Goethe prize, though you have done it even more comprehensively and with more penetration because of the many years of conscious association with his work and life.

We experience the same thing with the reading of this Aspen speech as did those at that other Goethe Festival in St. Paul's Church at Frankfurt, at which you were present. Of that Festival a commentator wrote: "Everyone very suddenly had the feeling that with Albert Schweitzer 'a piece of Goethe' had stepped bodily into the crowd, a man, who not only embodied the Faustian figure, but who at the same time might be called the greatest active follower of Christ today."

I know that you are averse to all such glorification. Therefore, I have refrained in this letter, which should reach you on your 75th birthday, from any extolling of that kind. I have declared my thanks to you only by recalling in a few lines both what you have been to us during your last, all too brief stay in Europe, and what you have given us.

But I must mention here one more thing: the afternoon shortly before your departure, when we, together with Martin Werner went over the manuscript of that work which should be described as your theological testament. A year ago it was only a quarter finished—the rest was merely a rough sketch. But in the meantime, despite many hindrances, you have worked it out. And with what clarity, recognising all the basic issues! With what terseness of formulation! Once again you enter the theological arena to fight for the truth of the Kingdom of God, as it has dawned upon you in the preaching of Jesus, and as it has been concealed in part within the New Testament and even in the history of the Church in an unrecognisable form. You fight further to place this kingdom, which today is in the darkness, back again in the light. "The Kingdom of God and Christianity" will be a volume that will be on a par with "The Quest for the Historical Jesus" and "The Mysticism of Paul the Apostle", and that will powerfully extend their train of thought.

With its perusal we have the impression that the work is, so to say, ready for the press. We would have liked most of all to have kept it here, so that it could appear as soon as possible. The world waits for your message.

But you have taken the curiously bundled manuscript back with you to Lambarene. We are afraid not only that your pet antelopes might chew at the manuscript, but further that you might have no time left for theological work after the press of other things. For you follow devotedly Goethe's "Demands of the Day", about which you said in your latest Goethe speech: "We have to open our eyes in order to take account of what our next duties are and then to undertake them. With that we become men, men fit in the right way to be on the look-out for what we have next to do". To that you cite in agreement: "The vividly gifted spirit, holding itself in practical work to the most immediate thing, is the most excellent on earth".

The more we try to picture your life, the more we recognise how you have let yourself be led by this insight. Thus it has come about that you have not always done what might appear to us as the timely thing. But it becomes increasingly clear to us by watching your life work that it was just this that invested your life with its unique and exemplary greatness. For that reason then we must leave it to your judgment what shall now happen to this manuscript and to the other one, which will conclude your "Philosophy of Civilisation". And we are also resigned to your decision whether we shall see you again in the Spring, as you have intimated.

"The Demands of the Day", by which you determine your activities, belongs to time, yet not to time. You hear therein the "Follow me". You have learned to understand this for us in a quite new way, no less by your life than by your scientific work. For that reason I would like to say to you on your 75th birthday what you said last summer about Goethe: So many here and abroad, as they think about you, will have to thank you for what you have given them through your genuine and deep, ethical and religious wisdom about life.

"Joyfully I profess that I belong with them."

Yours, FRITZ BURI (Basle).

"OPTIMISM BASED ON FAITH"

(*Continued from page* 3)

notion of the difficulties that beset our path, and such optimism as we possess is a sober, disciplined optimism.

But it is still optimism, based on faith.

It is still optimism based on faith in the capacity of man to push his way, onward and upward, under the sovereign law of the Most High, toward the kingdom of righteousness that prophet souls in every age have beheld in a vision and commanded men to create. . . .

This is God's world, but it is also our world. It is our world just because it is God's world, and His spirit lives and breathes and labours and suffers through us. Ultimately His will shall triumph through our fidelity and that of succeeding generations.

"OPTIMISM BASED ON FAITH"

The Message and Mission of Liberal Religion

By Dr. Frederick May Eliot

(*The Secretariat of the International Association for Religious Freedom have prepared an elaborate report of the proceedings of the Thirteenth Congress held in Amsterdam last July. The report is extensive and of great interest. We take from it, as typical of its message, the major part of the concluding address given by the President of the American Unitarian Association.*)

WHATEVER the words "the kingdom of heaven" may have meant in the past, whatever they may mean today to dogmatic Christians, I believe they constitute, when properly understood, the very essence of the Liberal Gospel for us who stand today in the great tradition of freedom and tolerance in religion. And I believe the best way to discover (or, if you prefer, to rediscover) their meaning is to ask ourselves once again what they meant to Jesus. For this purpose, I have taken as my text the parable of the pearl of great price:

Matthew 13: 45-46. "Again, the kingdom of heaven is like unto a merchant-man seeking goodly pearls:

Who, when he had found one pearl of great price, went and sold all that he had, and bought it."

In these few words, one of his shortest and simplest parables, the Teacher of Nazareth sets forth the most profound doctrine of the nature and meaning of religion; and his thought is as modern and meaningful for us as for his first disciples.

* * * * *

Note that Jesus does not say that the kingdom of heaven is like a pearl—not even a pearl of great price. What he says is that the kingdom of heaven is like a *man*. Religion, as revealed in this teaching, is not something apart from man but something within man himself. It is a man—a man seeking, finding, and then making over his whole life as the result of what he has found. Religion begins with a sense of passionate desire for something of supreme value, a desire that touches the will and compels a search that may be long and painful. Then comes the reward, the discovery, the pearl of great price. But this is not the end. Rather, it is only the real beginning. For the experience of finding what he has been seeking brings the necessity for a reorganisation of his entire way of life that amounts to a revolution; and this requirement—laid upon him by what he has found—becomes the controlling and directing force within his mind and heart and over all his conduct. Now he begins to understand the significance of the first and great commandment: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength".

* * * * *

This account of the nature of religion applies in the first instance to the individual. The driving force of inward desire for spiritual realities is an experience that comes to each man in a unique way. It is not an experience that can be shared or communicated. The individual human being must himself feel the hunger and thirst after righteousness; he must know at first hand the sense of emptiness and weakness and frustration that constitute the dynamic of the search; he must make up his mind and mobilise the energies of his own will to undertake the quest. The initiative, however it may have been stimulated or goaded or directed by outside forces, rests in the final analysis with the individual. The beginning of religion, as a living reality, must lie in the personal assertion of a spiritual need that issues in purpose. Only when the soul of an individual man turns with longing and with determination to seek the spiritual realities without which there can be no contentment does religion come to life.

Moreover, just as the seeking for spiritual realities is essentially a function of the individual soul, so also are the finding and the revolution that follow. Only an individual can know what it means to seek. Only an individual can know what it means to find. Only an individual can make over his own life in the light of what he has discovered, centring all his powers in one supreme devotion that brings integrity and direction and peace. The drama of religion is played within the soul of the individual and there is no place for substitutionary action. If a man lose his own soul, it is he that has lost it; if a man find his own soul in the discovery of what he has sought, it is he that has found it; and if a man transforms his own soul by the power of the spiritual realities he has discovered, it is he that carries through the revolution. At the core of religion there is an inescapable individualism that is plainly expressed in the familiar words: "None of them can by any means redeem his brother, nor give to God a ransom for him". It is not possible to experience religion vicariously.

Religion, then, begins with discontent in the soul of an individual man; but it is discontent that swiftly takes the form of rebellion; and rebellion implies a positive faith in the possibility of success. Nobody rebels if he is convinced that he has no chance, that defeat is a foregone conclusion. Religion begins with a sense of need that constitutes rebellion against things as they are, a stubborn refusal to go with the drift of events, a flaming protest against what appears to be inevitable. The religious man cannot be a fatalist or a determinist. Religion, from its very first outbreak in the soul, is defiance of the gods of this world and a bold assertion of the supremacy of the soul itself, of its inalienable right to determine its own destiny and create what it so passionately desires. Religion always affirms the faith of the Psalmist: "Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet".

The inescapable individualism at the core of religion is, therefore, an individualism of faith in the capacity of man to achieve the destiny he himself desires and approves. It is man in rebellion, confident that he can win, because it is the will of God that has made the vision vivid and victory possible.

* * * * *

But the possibility of victory is something very different from the attainment of victory, and the religious man quickly learns that there is no guarantee of success in his effort to transform his own life into the likeness of the vision that rewarded his early seeking. He begins with discontent that turns into rebellion, but he soon finds out that the rebellion itself will not produce satisfaction.

Religion not only begins with dissatisfaction; it also ends with dissatisfaction. The initial quest for spiritual realities leads to discovery, to be sure; and there is the moment of exaltation when the heavenly vision shines suddenly out of the darkness and reveals the gleaming ramparts of the City of God in the far distance. But that moment of exaltation demands inexorably the prompt beginning of a new quest that has no end. This is not a quest for a vision, but a quest for creative achievement. What the soul now seeks is not a glimpse of eternal truth but a transformed world; and that goal is one toward which we may move, with infinite effort and sacrificial suffering, but which we in our lifetime shall not reach. All that any individual, or any generation, can expect, is that fidelity shall have meant advance. Indeed, at certain critical periods in history, perhaps all we can expect is that our fidelity shall have prevented the permanent relapse of civilisation toward the jungle. There are moments when the bravest souls must recall the words of St. Paul: "That ye may be able to withstand in the evil day, and having done all, to stand". There are moments when the utmost we can expect of ourselves is that we shall not surrender.

One such moment is the time through which we have been living. No freedom-loving soul in all the world today can be unaware of the sinister nature of the forces that would sweep mankind back to the pit from whence we were digged. Our warfare, like St. Paul's, is "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places". These powers have new labels and fight with modern weapons; the devil has learned new wiles; but the menace is the ancient one and there is still no better name for the one means of defence against them than "the whole armour of God".

There is, therefore, little danger today that we shall be unduly optimistic or over-confident. The naive trust, nurtured by the liberalism of the eighteenth and nineteenth centuries, has faded into an outgrown childishness that we of the mid-twentieth century have put away. We no longer believe that progress is steady and automatic. We have a far clearer

(*Concluded on previous page*)

"THE IDEA OF A WORLD COMMUNITY"

By Dr. L. P. Jacks.

(The following article is taken from some opening extracts of a pamphlet published by the National Peace Council. It is the second pamphlet in the new series concerned with the question of world government. It has been written by Dr. L. P. Jacks, with the title "The Idea of a World Community" and is an analysis of the moral and spiritual qualities which are essential for the establishment of a peaceful world order.)*

The idea of a world community is intelligible enough as a form of words, but to give the idea a positive and intelligible meaning is by no means easy. When J. H. Newman wrote his *Idea of a University* he was dealing with a type of community existing under his eyes in a state of high development, and could elaborate his theme on the assumption that everybody would know what he was writing about. The writer on our present theme has no such advantage. No world community exists, and none has ever existed, except in humanitarian hopes and idealist dreams. Nor is there any existing community, or form of human association, that could be turned into a world community by the simple process of extending it, as it stands, to the whole world. The political state, as we know it in the examples, some seventy in number, now established on the earth, would not serve the purpose. These states have a form and structure clearly adapted to the dangerous relations existing between them and to resisting the hostile pressures thence arising, while the peoples comprising them, their human substance, follow a way of life and acquire a character conformed to the danger confronting them, the danger namely of war. But, in a world community, that danger would have disappeared, and with it the form and structure, which give these states their outstanding character, would disappear no less completely. The reaction of this on the general way of life, on habits of thought and conduct, would be immense, and amount in the total to a radical change of human character. A world community would be, in short, a new thing under the sun, and the people composing it a new people, a renovated humanity.

Those therefore who think of world community as a world-wide version of the British Commonwealth, or of the United States, or of the Soviet Union, as Britons, Americans and Russians are respectively apt to do, are under an illusion. The illusion of the Germans who went to war under the battle cry "world dominion or downfall", with the hope of creating a world-wide Germany, was of the same order. Those who believe, as some apparently do, that world community will ultimately be achieved by the most powerful state conquering all the others in the general struggle for existence and establishing itself as master of mankind, should consider this. In none of its existing forms, not even in the most enlightened, can the armed political state be accepted as the type or model to which a world community would conform. That it would not resemble any one of them is self-evident. What it would resemble is more difficult to say. It is almost as if one was to ask what a human body would be like if the skeleton framework were removed, or what the carnivora would be like if fed on grass. So deeply is war interwoven with existing patterns of human life that its elimination, clearly implied in the idea of a world community, would involve far-reaching changes in every field of activity—intellectual, moral, political and economic—the extent and character of which baffle prediction. Since war is a great evil, perhaps the greatest among the many which *Homo Sapiens* inflicts upon himself, it is natural to suppose that the changes would be all to the good. But that is an act of faith. There would be losses not easily made good, but nothing to be. The "moral equivalent of war" is as yet undiscovered. To wean a martial people, such as the Germans, the Sikh, or the singers of "Rule Britannia", from war-making propensities, to persuade its subjects that the sound of the factory siren is a loftier summons than Nelson's signal from the Victory and the plough better company than the sword, is no easy task for the moral reformer. Immense difficulties await the advance of humanity to final unification. This is not the least of them.

Nevertheless, it is the long-held belief of the present writer that the unification of the human race or, rather, many races, into a single community, universal brotherhood or world-wide society of friends, is the over-arching moral aim, covering a thousand aims contributory to it, to which men of good will may devote their efforts in the certainty that they are acting in harmony with the laws that govern the universe throughout the immensities of time and space, and in that sense, doing the will of God. Progress in charity, that is in creative loving kindness and dynamic good fellowship, the spirit that seeks to elicit the best that is in the neighbour spirit and thereby elicits the best in itself—this, and this only, is the one line of real advance open to humanity, the only field where victory *lasts* when it has been won. Nothing that has happened in the past, nothing that will ever happen in the future, whether on the great scale or the small, whether in the realm of religion, politics, social reform, scientific discovery, art or any other sphere of human activity, is to be reckoned a step forward save in so far as it tends, either immediately or in the long run, to quicken that spirit, widen the field for the practice of it, and so bring humanity nearer, if only by a hair's breadth, to its unification into a single community or universal society of friends. In the ultimate sense there is nothing else so well worth living for.

The hope of such a consummation, which, however, would not be final, but the point of departure for new evolution, rich in unknown possibility, has a traceable history of more than two thousand years and, were the records available, would probably be found far older than that. The Stoic philosophers professed it; it animated the austere but illuminated mind of Marcus Aurelius, who declared nothing human foreign to himself; it was the driving force of the earliest Christian message with its announcement of the coming Kingdom, which only long ages of evolution could accomplish, but was then believed to be at the very doors. It has taken many forms, all of transitory value, but each serving in its time and place to keep alive the flame of an undying hope, ever the same in its essence but incessantly changing its mode of expression. We may discern it, mingled in each case with diverse illusions, but essentially ever the same, in Plato's *Republic*, in St. Paul's *Epistles*, in Augustine's *City of God*, in Dante's political writings, in Langland's *Vision of Piers Plowman*, in *Das Kapital* of Karl Marx, in Herbert Spencer's *Social Statics*, in Stuart Mill's *On Liberty*, in Tolstoy's *War and Peace*, to name but a few. Were the motives of prophets, apostles, martyrs, philosophers and poets to be traced to their ultimate sources, we should find, I verily believe, that all resolve themselves into this one—the hope that out of the travail of the human spirit, in the manifold forms of suffering and effort, there will arise, as the ultimate harvest, a human brotherhood or universal society of friends—the undying hope for a world community. . . .

Were the prospects for world community limited to what international policy, as now practised, is likely to accomplish, then, for my part, I could only say "abandon hope all ye who enter there". Fortunately, however, the empire of power politics, ancient though it be, is now a threatened empire. The evil thing is being slowly undermined by cultural forces which promise if free course be given them, to liberate the life of nations from its age-long bondage to war-making with all its attendant abominations.

---

* Copies (6*d*. post free) are obtainable from the N.P.C., 144 Southampton Row, London, W.C.1.

SUSSEX SCENE

These happy boys that wend their way
Through shining buttercups of gold,
Will they remember these fair fields,
These meadow lands when they are old?

If they remember, will it be
With vain regrets and bitter tears,
That they have gathered other gold
But lost the rapture through the years?

Muriel Hilton.

PLANNING AND POPULATION

By Eric Glasgow

THE Bishop of Birmingham's attempt to introduce new ideas into the Church of England is well-known, for it has inevitably offended the narrow-mindedness and sticky devotion to familiar paths which upholders of traditional religion are liable to possess. Dr. Barnes is, of course, a scientist by training, and this fact explains why the outcome of his deep insight into the spiritual nature of the world is often markedly different from that of those who are more closely bound to theological and idealistic considerations. But the "Rise of Christianity", in spite of its austere interpretation of truth and the rather inadequate basis of some of its conclusions, excusable when we remember the scanty leisure of its author, is a highly instructive and illuminating book, capable of strengthening the Christian cause by showing that it emerges triumphant even after the most rigorous examination, shorn of much myth and legend, no doubt, but still satisfying and vital. Lately Dr. Barnes has been concerning himself with more immediate and less strictly ecclesiastical issues, which may be compendiously called the "population problem". Thus in his Rede lecture "Religion amid Turmoil", delivered at Cambridge in May, 1949, he drew attention to the dangers inherent in excessive population over the world as a whole and argued in favour of intelligent planning.

Here we have some urgent and delicate questions, where science and religion meet, whether to conflict or to collaborate, and it may be worth while to consider very briefly what must be borne in mind before they can be answered. In the first place, when we talk of the dislocation caused by the application of science to the natural evolution of man, we must not overlook the fact that evolution has already been profoundly affected by the development of civilisation and humane ethical standards, which largely prevent the principle of the "survival of the fittest" from operating. Advances in medical knowledge have drastically curtailed the inroads of disease, botanical knowledge and improved communications have gone far to rob famine of its horrors. It is surprising and rather painful to notice how effective these and similar checks upon the natural expansion of population were in the past. Infant mortality was particularly high, as a visit to any really old churchyard is likely to reveal. John Colet, for instance, the founder of St. Paul's School, was the only one of twenty-three children to grow up. When the population of England began to expand rapidly at the end of the eighteenth century, it was because more children survived as a result of better health facilities rather than any considerable increase in the birth-rate, but even as late as that, Francis Place, the Radical tailor of Westminster, lost five out of fifteen children. Now we no longer rely upon Adam Smith's "invisible hand" to produce order out of chaos and happiness out of "Nature red in tooth and claw", and few will regret that the ethics of the jungle have been discarded. But this means that the weak and the defective, instead of being stamped out in the struggle for life, are artificially kept alive, and they may have children who will inherit their inferior qualities. Not only, therefore, will the total population grow, but its less desirable elements will become stronger unless something is done to replace the primitive methods of maintaining a sound texture. If we overthrow natural selection, as has largely happened, we must expect to have to adopt some measure of scientific planning, no matter how gentle and circumspect, in order to ensure that the human race neither stifles nor deteriorates seriously in quality. Pressure of population upon the means of subsistence has through the ages been a major cause of war. By keeping the world's population within reasonable limits, we would encourage amicable relations between peoples, banish the recurrent talk about "living space", and allow human life in general the opportunity of attaining higher levels in cultural development.

The main offenders in this respect are, of course, not the more advanced countries in western Europe or North America, but those Asiatic countries where scientific knowledge has as yet hardly percolated to the masses, especially the teeming millions of India and China. Here the overthrow of traditional ideas, particularly of family loyalty and fertility, will be both difficult and essential before a wider sense of responsibility to the community at large can be inculcated. In this country our problem is rather different, for although forty millions is really too large a total for England and Wales, a sudden reduction in the number of children would merely increase the disparity between old and young in the community and so make our liabilities even harder to bear. Hence the recommendation of the recent Royal Commission on population that couples should be encouraged to have from two to three children. The fact remains, however, that if our population could be reduced by about a third without affecting its relative composition, it would be all to the good. This may be a tall order, and yet still be worth while putting forward.

In any approach to questions connected with population, it is surely important that more attention should be paid to quality than to quantity. A host of emotional and sentimental factors are involved, of course, and we would be poorer if we got rid of many of them. Eugenics is still a comparatively new science and therefore liable to mislead, and great difficulties arise when we try to set down the standards we want. They obviously cannot be confined to physical attributes, for it is mental and spiritual achievements which most heavily enrich the human race. Moreover, even the most serious handicaps have a curious habit of being transformed into assets and so fitting into what may be regarded as the Divine plan. A blind man may be a budding Milton or Handel, a psychopath another Strindberg or Ruskin. The line between sanity and madness is indeed hard to draw, and it may be that what we call sanity involves some impairment of creativeness. All this may be admitted, and still we may recognise that the acceptance of a Divine purpose behind the world does not imply that imbeciles and cripples should be introduced into it unnecessarily; such a retort to the kindly efforts of philanthropists is surely to commit the near blasphemy of imputing to God the results of human stupidity and folly. If sterilisation of the unfit, applied with great care, restraint and humility, would reduce suffering and increase happiness, it is hard to see why it should be displeasing to God.

TO BE OR NOT TO BE?

By Wallace Browning Tavener

Is belief in immortality wishful thinking?

It certainly is. So are hunger and thirst and sexual love and sleepiness. The point about all these is that they are appetites which would not exist except for the possibility of their objective satisfaction. Appetites are wishes polarised to an end. Some ends are quite precise and familiar, others more vague and at times enigmatical. . . . I am hungry not only because I would like some food but also because food is a natural requirement and a real possibility. My wishful thinking is a functional appetite pointing to a realisation.

Is the hope of immortality, in the same way, a realistic appetite? Or is it merely the evasion of the thought of death, a wish for the prolongation of life? If you think the latter you must account for the vast number of those who, believing or not believing in immortality, have not feared death nor sought the prolongation of life.

I am sure the question, as I have put it, is at the centre of the subject. Is the wish for immortality a genuine appetite, like other appetites, pointing to the reality of its satisfaction? All the moral and metaphysical arguments for immortality are by-products of this problem, and only serve, in so far as they are cogent, to authenticate this wishful thinking as a genuine appetite. We know of the inner wisdom of the instinctive appetites in general; why, then, should this not be one of them? I surmise that nobody knows enough physiology and psychology to show that it is not.

Is there evidence to settle the question?

We do not know, in common experience, of any psychic activity apart from its material accompaniment. But this might be said to be due to our mode of knowledge. Our knowledge, working through the senses, can make contact only with what is sensuous.

Because of that limitation I do not see that we are in a position to be able to declare that the existence of discarnate personality is impossible. After all, a number of things

in the process of nature might have been said to be impossible had we not observed them in actual fact.

At the same time there is amongst the proceedings of the Society for Psychical Research a small hard core of formidable evidence. The Verrall-Piper sittings on the Myers' scripts, for example, leave the strongest impression of a communicating spirit.

The remarkable thing about the whole subject is that it is never closed. There is enough on each side of the argument to keep the question open, not enough on either side to close it one way or another. It is astonishing that this should be so after so long a time, and after so much thought, anxiety and inquiry. Perhaps one should consider the likelihood that the equivocal uncertainty of the subject is proper to it.

Cannot you offer anything more decisive than that?

If you are dissatisfied with the indeterminate state of the matter remember that nobody can make your mind up for you, nor prevent you from doing so yourself. So make up your own mind. Believe. Let us believe together, trustfully looking forward to the renewal of our life, to old friends newly found, to a wider and nobler circle of experience, to a refreshed society in a rare and radiant atmosphere. So let this life be warmed and brightened by the glowing light from another.

Or, if you think blind faith and vague hope insufficient for you, and you still demand a decision, try the other thing. Decide the question in the negative. Say there is no immortality. Better men than we have managed without belief in it. They managed to produce the Old Testament without it. Good men and women have not all desired it. And consider what such a bold negative decision will do for you! You will not postpone issues and settlements. You will not sentimentalise your situation with murmurs about another chance. You will not leave injustice to another world's solution. You will have a realistic sense of the tragic in this life. You will not minimise evil, nor wave misery aside with pious flim-flam. You will attempt a completion of your life, and seek fuller realisation of character while it is still yours. You will look forward to saying in your last hour, "It is enough". You will savour pleasure more keenly, and hold more precious the passing hour. You will know that beauty is no less for being transient. You will work while it is yet day, and recharge the nerve of courage by cleansing the mind of timorous wistfulness.

And should there be, indeed, another life you will have made the best of both worlds. For the door of a second cannot be shut against you merely because you resolved to live one life at a time.

QUESTIONS OF RELIGION

SIGHT AND INSIGHT

By G. Randall Jones, B.D.

Jesus, quoting Isaiah, said: "Ye shall see, and shall not perceive." That statement is scientifically accurate. It is a precise description of what happens. For instance:

John Dalton, the great chemist whose experimental work led him to formulate the atomic theory, was born and brought up in the Society of Friends, and received his early education at the Quaker school of Eaglesfield, in Cumberland. His discoveries in the realm of chemistry were the result of long and painstaking investigation. But there was another discovery that he made, not through careful investigation, but by what would be called a pure accident. He discovered that it was possible to see and yet not perceive.

The story of how he came to make this discovery is worth recording. It was on his mother's birthday; he desired to send her some simple token of his affection; so, as a birthday present, he sent her a new dress. But when the dress arrived, Dalton's mother looked at it in dismay. It would never do. It was a flaming scarlet—a colour utterly unsuitable for a Quaker lady of the 18th century.

As gently as possible, she tried to explain why she couldn't wear the dress. Dalton was astonished; he said that, so far as he could see, the dress was of a very quiet colour, similar to the colours favoured by other Quaker ladies. Further inquiry brought the truth to light—Dalton was colour-blind.

The curious thing about colour-blindness is that the man who suffers from it doesn't realise that he suffers from it. Perhaps he goes right through life without becoming aware of it. He sees the world in a uniform shade of grey, or a uniform shade of green, and there is nothing in his immediate experience to suggest that everybody else is not seeing things in the same way. Only by careful inquiry—inquiry provoked, perhaps, by some casual accident, such as that involved in Dalton's birthday present to his mother—does the colour-blind man come to a knowledge of his colour-blindness.

Even when he comes to a knowledge of the *fact* of his colour-blindness, it is doubtful whether he knows, or can know, all that is bound up with the fact. How shall we explain "red" and "blue" to a man whose visual experience is limited to "green"? Or, to change the illustration, how shall we explain the thrill of a Beethoven symphony to one born tone-deaf? (Beethoven himself was deaf, but not tone-deaf, nor deaf from infancy. And though many of his greatest works were composed after he became deaf, they were made possible by his memories of sound and hearing).

The case of the colour-blind person, or the tone-deaf person, suggests an analogy. And though an analogy is no argument, it illustrates a possibility—a possibility which was admitted by no less stalwart a champion of agnosticism than the great Thomas Henry Huxley.

Huxley was intimately acquainted with a certain Dr. Lyttelton, for whom he had a high regard, though Lyttelton differed from him in being a convinced Christian. The pair of them were out for a walk one day, and, as they walked, they chatted of this and that. Suddenly, Huxley interrupted the casual course of the conversation, and directed it into a deeper channel. "When I meet people who believe in Christianity, I am inclined to take it for granted that they are muddle-headed. But you, Lyttelton, are a man with a clear head. How does it come about that you believe in these things, which to me are incredible?" he asked.

Dr. Lyttelton, weighing his words carefully, replied: "Do you think it possible that there may be such a thing as mental colour-blindness? I mean, may it not be that some minds are constituted so that they cannot see what others see quite distinctly?" Huxley stopped in his walk, and, after a short pause, declared: "Of course, it may be as you suggest. It is perfectly possible"—and then, with all the grand honesty of his temperament, he added: "And if I happened to be a man of that kind, I should not know it".

It seems to me that there is more in Huxley's admission than Dr. Lyttelton realised—perhaps more than Huxley himself realised. Dr. Lyttelton, telling the story afterwards, and looking at things from the point of view of the convinced Christian, used Huxley's admission to suggest that he, Lyttelton, was the clear-sighted man, whilst Huxley, the agnostic, was the colour-blind man. Be that as it may, I want to make a somewhat different use of the admission. I want to use it to suggest that all mortals, Huxley and Lyttelton and all the rest of us, are to some extent colour-blind. Our colour-blindness is the necessary and inevitable result of the fact that we *are* mortals, limited by the conditions of time and space and gravitation. What we see is only a small fraction of what is really there. Or, to put it more accurately, what we see is only an image of Reality, and the mirror in which we see it is to some extent a distorting mirror.

In so far as I have been able to understand the writings of philosophers like A. N. Whitehead, of scientists like Sir Arthur Eddington, and of mathematicians like J. W. Dunne (author of *An Experiment with Time*) I am forced to the conclusion that the world as I see it, and as all mortals see it, is seen by us as though we were wearing a pair of tinted spectacles. Because of these tinted spectacles, we see things and people operating under the conditions which we call "time" and "space" (or perhaps "space-time"); we see them subject to the tendency that we call "gravitation". If we saw clearly—if we both saw and perceived—the world would appear very differently.

Nevertheless, I cannot believe that the world which presents itself to our physical senses is a mere vale of illusion. Granted that I am colour-blind, what I see corresponds in form, if not in colour, to what is really "there". Granted that

I see as in a mirror, the image in the mirror is cast by Reality, and corresponds to Reality even though it may be somewhat distorted.

Therefore, and Huxley notwithstanding, I cannot rest in a barren agnosticism. I do not know much, but I think I know a little—enough to know that perceiving goes beyond seeing, as insight goes beyond sight.

Sight, physical sight, splits the world up into little bits—fragments of "matter" or fragments of "spirit". Insight suggests that the fragments are not really isolated; they are parts of a stupendous Whole, and derive their meaning and purpose from their relations to the Whole. Just as a painting is more than colour splashed on canvas, and a symphony is more than horse-hair scraping on catgut, so the Whole is more than the sum-total of all the fragments which enter into the making of it. Insight, the insight of mystics and saints and saviours, affirms that the Whole is a Living Whole, and that it may be regarded as the Garment of a Living God.

"Seeing is believing", says the old proverb. Scientific research proceeds on the basis of that proverb, and soon finds that it must extend the scope of the word "seeing" to include much that would not normally be called "seeing". When it has included all that it can "see" and "handle", it has said its last word. But its last word is not the final word. The final word belongs to those who both see *and* perceive. The ultimate fact in the Universe is not "time", nor "space", nor "matter", nor "radiation", nor "gravitation". The ultimate fact is God, whom no man hath seen at any time, but whose nature and purpose in creation is disclosed supremely, though not exclusively, in the insights of Jesus Christ.

THE GERMAN UNITARIAN ASSOCIATION

By Rev. Clemens Taesler

(Frankfurt am Main, Germany)

The German Unitarian Association (GUA) was founded on June 25, 1927 by the Rev. Clemens Taesler with the help of the Rev. Rudolf Walbaum (Alzey), who died on April 8, 1948, and of the architect Hugo Brosius (Bad Homburg). From 1927 till 1933, this Association, for special reasons, contented itself with acting as a private party and secret circle trying to influence those groups of the movement for free religion showing a tendency towards atheism and rejection of Christianity and to fill them with positive religion. In spite of the retiring nature of its work, the Association was found by the Gestapo and prohibited in 1933 because it stood on its principles for the idea of humanity and against arbitrary law and violence among the nations. The Rev. Walbaum, as several of his letters show, endeavoured until his premature death to reopen the GUA. On its 22nd anniversary, on June 25, 1949, the GUA was reborn and is now going to appear before the public after many of its former members and a good number of new ones have joined it.

The GUA is a religious union organised to spread Unitarian Christianity, free from dogmatism, and to promote religious freedom. It is supported by contributions and voluntary gifts of single members, religious congregations and unions. The fundamental views and leading ideas of the *GUA* are to be found in *Ten Fundamental Ideas of Unitarian Religion*. (The office of the GUA is ready to send them upon request.) The object of the GUA is to spread the religious idea of humanity and Unitarian Christianity, free from dogmas, and to procure its influence in public life. A general German Unitarian meeting ("Unitarian Day") will be held every year. It is planned to establish and maintain churches, to hold conventions, to edit Unitarian books, pamphlets and tracts, and to assist in erecting church buildings for Unitarian congregations.

All those who belong already to a Unitarian congregation are asked to become single members of the GUA because it is necessary to propagate the aims of our Unitarian religion publicly and to spread its principles beyond the single congregations. In its activity the GUA also thinks of all those who are Unitarians and wish to become and to feel members of a Unitarian congregation and to participate in spreading its ideas, but who are forced to live without the blessing of religious community life because there is no congregation in their neighbourhood. We also think of the numerous people who are Unitarians in their views and feelings without knowing it until they can read book or pamphlets written or propagated by us, or can hear sermons or lectures held by us.

The seat of the GUA is Frankfurt am Main, which is the place of its founding. The President is the founder of the GUA. He and nine assistants form the Presidency of the Association. Membership in the association can be acquired by every individual, being of age in religious matters, and by religious congregations and unions acknowledging its fundamental ideas.

We have often been asked: "What is the difference between you and the German Association for Free Christianity", founded in 1948? The answer is this: The GAFCh represents the so-called liberal wing of the German Protestant Church. Its aim is to defend the religious liberty against the dogmatism of and within its own church, whereas the GUA is fighting for the same religious freedom and humanity, independent of the great churches and dogmatic sects, and turning chiefly to persons outside the dogmatic churches. And these are the inner distinctions: We members of the GUA lay stress on the absolute unity of God and on the absolute human nature of Jesus. We consider Jesus not the only, unique and exclusive saviour; for us Jesus is—as a type or symbol, not as a historical person—the highest human ideal of moral and religious life beside other great ideal men in all nations showing the way to God and his service; and for us Christ is the symbol for the idea of God-man, i.e., for God's sonship and incarnation in all men. The GUA is gladly willing to co-operate with the German Association for Free Christianity as a good neighbour and comrade, both feeling thankfully indebted to the liberal theology.

During the 13th World Congress for Free Christianity in Amsterdam on July 23, 1949, both the liberal religious unions of Germany: the German Association for Free Christianity with Prof. Walter Bülck (Hamburg) as President, and the GUA with Rev. Clemens Taesler (Frankfurt am Main) as President, were unanimously admitted as ordinary member-groups of the "International Association for Liberal Christianity and Religious Freedom", each of which has got one delegate with one vote in this International Association.

The president of the GUA is endeavouring to develop the GUA to respectable size and authority within a relatively short time. In July, 1950, a great German Unitarian meeting ("Unitarian Day") will be held in Frankfurt am Main. The GUA aims—regardless of any outer membership of any church or religious congregation—to unite all the friends and adherents of religious freedom and of a Christianity which is free from dogmas and not Trinitarian, that is Unitarian—and to lead them to cultural activity and efficiency.

"LOOKING ROUND"

Mostly at Unitarian Affairs

Few people I have questioned heard the broadcast of the report of the I.A.R.F. conference (held last July) from the Hilversum station on December 30th. I managed to get it when it was halfway through. It was interesting to discover how well-known voices came through, identifying those who were speaking, without the need of introduction. I tuned in just as the president Dr. John Lathrop of America was speaking, and recognised his voice at once.

* * * * *

The Social Service Department are organising a conference to be held at Manchester College, Oxford, at Easter. The Union for Social Service, as it was before it organised into a department of the General Assembly, was the pioneer in week-end schools and special conferences on social questions. Before the 1914 war many distinguished people attended and lectured at the schools, mostly held at Oxford. Old members of the Union will be grieved to read of the death of Mrs. Lloyd Jones of Liverpool. For many years she was an active member, and served as the solitary woman member of the committee. She had decided views, and a great strength underneath her seeming outward frailty.

* * * * *

The current number of the *Christian Register* contains an interesting graph illustrating the growth of Unitarianism in America. The added report says:

"After a generation's steady effort, Unitarianism has staged a 'break-through' in membership: it has broken through the 'ceiling' of membership established in 1906.

"From the low-point of 59,228 set in the U.S. Religious Census in 1936, legal memberships in U.S. and Canadian churches advanced to 74,447 in reports filed as of December 31, 1948. (The number of members reported during the year indicates that the actual membership today is well above the 75,000 mark.)

"All areas have joined in the present advance, including New England—although the proportion of Unitarians west of the Hudson has risen from 36·5% in 1890 to 56% in 1948.

"As shown by the curves, the figures indicate that the rate of growth is accelerating, and is at the greatest rate in the history of the denomination.

* * * * *

This is the time of the year when more messages than usual come to us. Some of our readers would like to know of the variety of their origin and share them with us. From Australia, "I have forwarded . . . a money order for two years' subscription. . . . Needless to say I enjoy THE INQUIRER immensely and wish it continued and ever increasing success." From Holland, "I can tell you . . . THE INQUIRER was the first to give me a clear insight in the Free Christian principles, which were always a difficulty to me before that." From Switzerland, "I read with pleasure and interest each issue of THE INQUIRER as it reaches my desk week by week." And a typical nice one from this country, "I enclose . . . for my altogether indispensable INQUIRER!" With this first number in the New Year THE INQUIRER wishes all its readers a Happy New Year. It goes forward in its own service with unabated faith and optimism. "INQUIRER."

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

WAS IT UNILATERAL?

SIR,—Your correspondent, Mr. Wm. Spooner, is guilty of a serious distortion of history. He tells us that "unilateral reduction in armaments . . . was tried in the 1930's and led straight to war". There was no unilateral reduction in armaments in the 1930's. It was not until Hitler seized power in 1933 that Germany was allowed to undertake any extensive rearmament. Not long after, this country began to follow suit, and rearmament became the accepted policy. The real trouble was, in one aspect, that after the first war the Allied Powers were unwilling to accept for themselves the disarmament which they sought to enforce on Germany. What really failed was the policy of unilateral disarmament imposed on others.—Yours,

Liverpool. *Sidney Spencer.*

EBENEZER ELLIOTT

SIR,—The Rev. J. Harry Smith is quite correct in pointing out that "When wilt Thou save the people?" was not intended to be a Socialist hymn. Although Elliott supported the Chartist movement until it parted company with his pet panacea, the anti-Corn Law agitation, he was an intense individualist and one of his more amusing lines runs as follows:—

"What is a Communist? One who has yearnings
For equal division of unequal earnings:
Idler, or knave, or both, he is willing
To fork out his penny, and pocket your shilling."

As to Elliott's religious beliefs, the immediate impression is that he was too consumed by hatred and indignation to have much room for the Christian virtues of love and charity, but this is probably not the whole truth about him, for in his private life he seems to have been a lovable and gentle creature. Mr. Smith gives some interesting and (to me) new facts about his Unitarian associations in Rotherham and Sheffield; is there, I wonder, any evidence that he was a practising Unitarian after his retirement from Sheffield in 1842? He was buried in the Anglican churchyard at Darfield, near Barnsley, and two of his sons became Anglican clergymen. (One of them, Edwin, was responsible for the garbled edition of his father's works, published in 1876, which we still have to use for want of a better.)

Ebenezer Elliott certainly owed much to Unitarians and other progressive thinkers for encouragement and understanding at a time when the world seemed grim. William Johnson Fox, whom Mr. Smith mentions, was one of the first to discover his talent, which he celebrated in an article on "The Poor and their Poetry" in *The Monthly Repository* for March, 1832. It is probably needless to refer Mr. Smith to Richard Garnett's *Life of W. J. Fox* (p.127).

A new study of Elliott would be very welcome, and if Mr. Smith has, as it seems, some fresh material, I hope that in the fulness of time he will have it printed.—Yours,

Southport. *Eric Glasgow.*

A DEADLY DOGMA

SIR,—Professor D. W. Brogan, in a review of a recently published "Life of Ralph Waldo Emerson", which appeared in *The Observer* on New Year's Day, made use of an expression concerning Unitarianism which will surprise and cause resentment among your readers.

He described Emerson as a symbol of the liberation of the New England mind from the stifling constrictions of orthodox Calvinism and "the even more deadly bonds of orthodox Unitarianism". Our Unitarian friends are quite capable of defending themselves against the aspersion on their religion. The reference to the "even more deadly bond of orthodox Unitarianism" may be regarded as an unfair expression by all Unitarian Christians in this country and by the very numerous Liberal Christians who still continue their membership of churches of many other denominations which are not styled Unitarian.

Mr. St. John Ervine once asserted that if all holders of Unitarian beliefs, now in churches still regarded as orthodox, were to combine as a separate body they would become the largest denomination among Christian churches in this country. If this be the case, then Professor Brogan's slinging of this stone will not meet with any favour among those who cultivate a Christian spirit, to whatever denomination they may formally belong.—Yours, *J. W. Peterken.*

Sydenham.

CHRISTIAN DOCTRINE AND THE B.B.C.

SIR,—I read your "Week by Week" column regularly and find it both interesting and stimulating. In your issue for December 24 you write:—

"Those responsible for religious direction on the B.B.C. are ensuring that only one point of view—usually called the traditional—shall be heard in certain broadcasts on the theological aspects of Christmas . . . Why does it (the B.B.C.) not take the courage of liberty in both hands . . . and allow responsible dissent to express itself in adequate publicity?"

I wonder if the B.B.C. can reasonably be expected to adopt your suggestion? After all, this is a "Christian" country and Christianity holds certain fundamental doctrines that are accepted by all traditional Christians. We Unitarians do not accept these fundamental doctrines, and therefore we are not regarded as Christians by the traditional Christian Church. Have we any real right to complain of this? I think that most impartial persons, say adherents of some other religion, would agree that traditional Christianity was quite justified in the attitude it takes. We may regret it but the fact remains.

And this raises the question again whether it would not be wiser for us Unitarians to face the fact, however reluctantly, that our claim to be regarded as "Christians"—a term which for the vast majority of people means "traditional Christians"—is not strong enough to be worth fighting for. Certainly the claim is never likely to be recognised by the authorities of the Christian Church, whether protestant or (still less) Roman Catholic.

Would it not be better for us in the long run, and also more straightforward, if we frankly recognised and admitted that we are not "Christians", in the ordinary sense of that word? I know this would be a painful thought to some—at least for a time—but after all, our search for Truth, wherever it may lead and at whatever cost has always been one of our most precious attributes.—Yours,

Leicester. *C. Killick Millard, M.D., D.Sc.*

Supposing!

There was no weekly journal to record news, events and opinions of the Unitarian and Free Christian Churches.

● No weekly journal in which Unitarian opinion could be developed and placed before the public.

● No form of weekly communication at all throughout the U. and F.C. churches.

How much poorer *your* movement would be.

Every Church should have "THE INQUIRER" on sale each week!

Here are some figures:

Church A sells sixty copies a week,

Church B forty copies,

and Church C thirty-five copies.

HOW MANY DOES YOUR CHURCH SELL?

Increase your order or send an order at once!

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: 17s. 4d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.

TEL.: BUS. 7554. Editorial: BUS. 2912

NEWS REVIEW

The newly appointed Chairman of the Lewin's Mead Congregation, Bristol, Mr. R. W. Hayes, has received the O.B.E. in the New Honours List.

The issue of the General Assembly Year Book for 1950 has been unavoidably delayed, but it will be out toward the end of January.

NEWS FROM THE NORTH-WEST

From our North-Western Correspondent

THE Manchester District Association's Autumnal Conversazione on October 26 drew an attendance a little better than that of last year, but which could not be described as representative of the constituent churches. Many reasons for this have been advanced; too little advertising, too much charge, the wrong date, an inconvenient meeting place and a famine of fraternity characteristic among people whose loyalty is to a particular pile of bricks designated "our church". Maybe, there is a bit of truth in each of these reasons. However the mental fare provided for those who came made the visit worth while. The Rev. F. A. Bullock, of Bradford, spoke of "Unitarianism as the Larger Faith" and without "holding his punches" laid about the notion propagated by our opponents that Unitarianism is some sort of reduced Christianity. We need always to make it plain that it is the insufficiency, the smallness of the religion of the creeds and the 39 Articles which justifies the stand we take; we are united to proclaim a larger faith. The other speaker was the Rev. Fred Cottier, whom we were glad to welcome as President of the General Assembly no less than as a good Mancunian by adoption. He spoke about "Unitarians and Free Democracy". Since nowadays "Democracy" is a much-abused term, it is important to place the adjective "free" before the word to guard ourselves against being victimised by the widespread misuse of the word. Economic freedom is essential to democracy, but we must always remember that man is much more than a biological specimen. He is the possessor of an imprisoned splendour which it is a privilege to free. Democracy is an atmosphere in which the essence, or soul, of man is readily recognised and given value for itself alone. In the regretted absence of the President, Mr. J. H. Watterson, through illness, the Rev. A. W. Vallance took the Chair. An interesting discussion was opened by Dr. Alfred Hall.

The Manchester District Sunday School Association held a One-Day School for Teachers at the Unitarian College on November 12, conducted by the Rev. H. H. Cheetham. The topic of the first session was "Modern Teaching Methods", of the second "How to Plan your Teaching". Mr. Cheetham's able and enthusiastic advocacy of the use of film-strips, flannelgraphs, browsing tables and wall charts gave his listeners many a new view of the possibilities of their job and quickened their faith in the worthwhileness of Sunday School work. The attendance was about 40. The President of the S.S.A. (Rev. J. H. Smith) took the Chair.

The Rev. W. H. Wareing, of Dob Lane Chapel, has accepted an invitation to Padiham and will begin his new ministry in the New Year. ❋ Mr. J. S. Hallam has entered upon the lay pastorate at Wythenshawe. ❋ The Rev. F. H. A. Micklewright, formerly of Cross Street Chapel, Manchester, has re-entered the ministry of the Anglican Church. ❋ The appointment of the Rev. Fred Kenworthy, of Walmsley, to Cross Street Chapel, will deprive the N.E. Lancs. Mission of an excellent District Secretary. He will be warmly welcomed by many friends in the M.D.A. ❋ Mr. Albert Slater is retiring after 22 years as Treasurer of the North Cheshire Unitarian Sunday School Union. Mr. Slater, who is 86, has been connected with the Union for 66 years, including 40 years as Secretary and a term as President. ❋ The Rev. J. H. Smith has been elected President of the Swinton and Pendlebury Council of Churches and will give his Presidential Address at a United Service in the Unitarian Church, to be conducted by Canon Kerby, Vicar of St. Augustine's, Pendlebury.

Miss E. Johnstone, of Bank Street Chapel, Bury, who recently celebrated her 80th birthday by giving a party to the local branch of the Women's League and her former Sunday School scholars, the latter numbering 40 of the attendance of about 50. Mrs. Mew paid tribute to Miss Johnstone's fine record of service. She was one of the pioneers of the Women's League movement, serving the Bury Branch as its first Secretary for 18 years, being President of the Manchester District League for many years and a member of the National Committee in the early years of the movement. Always keenly interested in local affairs, she was a pioneer in welfare work, being for 33 years the Honorary Secretary of the Bury Welfare Clinic and co-opted member of the Bury Education Committee. Miss Stears, President of the Manchester District League, unveiled a portrait of Miss Johnstone which is to have a permanent place in the school lecture room with those of others who have given outstanding service to Bank Street Chapel.

Sales of Work, Gift Days and kindred efforts have been numerous in recent months. Results of which we hear are: Chorlton, £50; Wythenshawe, £89; Renshaw Street, £60; Blackley, £190; Platt Chapel, £150; Cross Street, £105; Monton, £222; Pendleton, £197; Swinton, £378; Urmston, £80; Altrincham, £110; Oldham, £300; Sale, £23.

The Chorlton "Round Table" discussion group continues to provide itself with interesting evenings, recent topics discussed under expert guidance being "Why Marriage Guidance?", "The Mobile Physiotherapy Service" and "The N.S.P.C.C." ❋ The Blackley Chapel Dramatic Society have given three successful performances of a comedy, "The Camel's Back" by Arnold Helsby.

Two Scouts, Sam Farr and Robert Dunkerley, of the 8th Oldham Troop, recently formed at Lord Street Unitarian Chapel, were presented by the Mayor, on behalf of the Chief Scout, with framed certificates and letters of recommendation in recognition of their bravery in rendering first aid following the Dakota crash at Greenfield on August 19. ❋ The many friends of Dr. Alfred Hall rejoice that he is making good progress after being knocked down and injured by a motor car, which failed to stop, near his home a short time ago.

NEWS FROM THE WEST

From Our Western Correspondent

RECENTLY, in a discussion with a Unitarian Minister, a Baptist Minister declared: "The great objection I have to you Unitarians is that you don't believe in missionary work". The charge was unfounded. What the Baptist Minister meant was that Unitarians conduct their missionary work on lines different from those of the "orthodox" churches. Therefore, the Western Unitarian Churches are looking forward to the approaching visit of the Rev. Margaret Barr, to tell about her missionary work in India. She will be at Bath on January 13, at Oakfield Road, Clifton, and at Lewin's Mead, Bristol, on January 29, at Bridport on February 2, at Sidmouth on February 3, at Plymouth on February 4, Tavistock on February 5, and at Cheltenham on April 24. It is hoped to arrange one or two further meetings for later dates.

The Unitarians at Bridport and at Crewkerne are co-operating with the other denominations in the Week of United Prayer in the first week of the New Year. Both at Bridport and at Crewkerne the opening meeting will be in the Unitarian Chapel; whilst at Bridport a Unitarian (Mrs. M. R. Dickin) will be the speaker at the United Women's Meeting, and the Unitarian Minister will be one of the speakers at the final meeting.

At Lewin's Mead, Mr. R. W. Hayes, Chief Industrial Relations Officer for the Western Region, has succeeded the late Mr. W. H. C. Saunders as Chairman of the congregation. The Lord Mayor of Bristol will attend Lewin's Mead for the Loyal Order of the Moose Service on January 15—last year this Service attracted a record congregation. The Literary and Dramatic Society at Oakfield Road, Clifton, has had some interesting discussions—among others, one on "The Press—Asset or Liability?" One wonders whether THE INQUIRER was mentioned in the course of the discussion. The discussions arranged by the Plymouth Unitarian League are also worthy of note—for example, the one on "Britain's Besetting Sin—What is it?"

Cirencester continues to make wonderful progress. Eleven new members have been received into full membership since November 6. The Sunday School has passed the hundred mark. Recently, a coach load of members, parents, and Sunday School scholars spent a happy day sight-seeing in London, where tea was kindly provided by friends of the Newington Green Church. Another Western Church which is making a stir is Newton Abbot, which was crowded with 70 people for the recent Old People's Service, followed by refreshments and a Sacred Concert. Also Sidmouth, where a Musical Service drew a congregation numbering almost a hundred.

The Women's League at Sidmouth has had much success with a Basket Making Class. "Baskets from the Hedgerows" might be its title, for all the materials, willow, bramble, dogwood and ivy, have been gathered from the roadside. Mrs. M. R. Dickin is conducting a Women's League Service at Taunton on January 10; these week-day Services have proved very helpful and are well attended. Visitors to Taunton may care to note that prayers are said in the Chapel every Wednesday afternoon.

Recent Sales of Work, etc., include Bath (resulting in the entire clearing of the deficit on the redecorations account), Lewin's Mead, Bristol (£43), Oakfield Road, Clifton (£55), Cheltenham (£30 at Jumble Sale and £30 at Winter Fête), Crewkerne (£17), Plymouth (£30), Torquay (£55), and Trowbridge (£100). The latter result, especially, is worthy of note, when we remember that the congregation has raised £170 by special efforts during the past few months, thereby setting an example to all our other churches.

ANOTHER CHURCH RISES

Adelaide Street Unitarian Church, Dover.—I am pleased to be able to tell you that we now have news that our architects have received planning permission and building licence from the Ministry of Works in an amount of £750, for the repair of the war damage to the Chapel building. Their specification and estimates have been submitted to the War Damage Commission and it looks as if, as soon as their approval is obtained, it will be practicable to put in hand the completion of the repairs to the Chapel property. The schoolroom has already been renovated and our Services are for the present being held in it.

C. W. C.

London: Hampstead.—The Special Service on Sunday evening, December 18, was something to remember and reflect upon. It was

a heartfelt act of praise in which the Minister, the Organist and others—including the congregation as a whole—offered a garland of prose, poetry and music to the Spirit of Christmas. Church members assisted in the readings and melodies and the whole Service was deeply appreciated by the congregation.

Wigan: Park Lane Chapel.—The Sale of Work on behalf of Chapel and Organ Funds was regarded as very successful in that close on £200 was realised. The Chairman, Mr. F. T. Wright, is also Chairman of the Chapel Trustees and a very conscientious worker behind the scenes, whilst the Opener, Miss E. Baker, in company with her aunt, Mrs. Gore, claims association with the Chapel through many generations. Both spoke in enthusiastic terms of the Chapel and called attention to the merits of the objects of the Sale, the goods displayed bearing witness to the hours of work put in.

A recent visitor to the Men's Contact Club, which meets monthly during the winter, was one of the Chaplains from the U.S.A. Air Base at Burtonwood, near Warrington, who treated the men to many interesting sidelights of American life and spoke highly of English home life, which greatly appealed to him. He expressed great enthusiasm for such an organisation as the Men's Contact Club.

In spite of wretched weather the Annual Carol Service on December 18 attracted almost a full Chapel. The congregation revelled in singing the old familiar Christmas Carols and Hymns whilst the Adult and Junior Choirs contributed ancient and modern carols. The Service ended with the Chapel lit only by the lights on the Christmas Tree as everyone sang "Silent Night", making for an impressiveness hard to describe. Immediately afterwards the Christmas Communion Service followed with the majority of the congregation remaining to take part.

Then on December 21 the Annual Nativity Play was staged in the schoolroom and produced by Mrs. Albert Smith. This year's was "When he came", by J. E. Eagles, in seven scenes (Epworth Press). Praise was heard on every hand for sympathetic interpretation of the play, its presentation taking an hour-and-a-half, and the understanding acting of the different characters which were taken by the teachers and scholars of the Sunday School.

The traditional Service of Praise in the morning of Christmas Day proved yet again that it has not lost any of its appeal. A good muster of members and their friends thronged the Chapel and the season's greetings went too and fro from one to another.

This is a chronicle of the outstanding events of the last two months, which has been a very busy period.

Ipswich.—On December 22 a Social Evening was held, on which occasion a presentation of Book Tokens was made to the Minister, Rev. Harold Gore, who is leaving for Oldbury. Mr. G. T. Moss, J.P., Chairman of the Congregation, presented the gifts in a few well-chosen words, Mr. Gore feelingly responding.

Glossop.—The Christmas Fair and Sale of Work, opened by the Mayor of Glossop was an outstanding success and realised a clear profit of over £300 for the church funds.

A Nativity play, produced by Mrs. Woodford in the church, drew a large congregation on a very wet Sunday. The play will be repeated in the New Year.

The Minister has been asked by the local Press to contribute a New Year's article on "A Free Faith for a Free World".

Hull: Park Street Church.—A feeling of happy comradeship and optimism has pervaded the Christmas festivities here. They began with a Sale of Work for the Restoration Fund, which was opened by Mrs. E. G. Rymer, Mr. C. H. Pollard, O.B.E., taking the chair. Though we are too far away to have the co-operation of neighbouring churches, the efforts of all sections of the Park Street community achieved an excellent result. On the Sunday preceding Christmas the young people gave an impressive rendering of the pageant, "The Road to Bethlehem", and at the Evening Service the church choir provided a programme of carols. On Christmas Day two Services were held, that in the morning being specially well attended. The International Circle, which is meeting a real need in the City and among University students, presented a coffee set to Mr. and Mrs. Philipson in appreciation of their interest and leadership.

London: Brixton.—The past six months has seen the encouraging establishment of the congregation in the new temporary church, after more than eight years of homelessness due to the destruction of the church by bombing in 1940. The Christmas Morning Service was marred by the sudden indisposition of the organist. Two violinists, however, led the music, and Sir Adrian Boult who was a member of the congregation, helped the Service by accompanying a vocal solo by Miss Pamela Petts. Recently Miss Petts, a young member of the church committee, sang at the Morning and Evening Services of the Dublin Church. She was visiting Dublin on a broadcasting engagement.

ALICE GERTRUDE LLOYD JONES

The Unitarian cause in the Liverpool District has lost one of its most loyal and devoted champions by the death of Mrs. Lloyd Jones, at the age of 76. It was characteristic of her independence of spirit that she found her own way to the Ancient Chapel while still a schoolgirl. For a while she was attracted to Hope Street by the noble character and social passion of Mr. Armstrong, but it was after his untimely death that her life's interest in social righteousness found its full outlet, as a result of her marriage to Thomas Lloyd Jones, who for many years had been the Missionary in charge of Mill Street Domestic Mission. In spite of the great difference in their ages, the marriage was a wonderfully happy one, and the young bride threw all her immense vitality into the work of assisting the running of the Mission. The Sunday School and the Band of Hope in particular engaged her attention, and there are many homes in the South End of Liverpool where her name was loved and revered and changed lives bore witness to her influence for good. On her husband's death in the dark days of 1917 she actually took charge as Hon. Missionary, assisted by the Rev. J. Anderton and the Rev. C. P. Scott, until a successor could be found to take full control. She still remained connected with many of the Mission's interests, and it is to this period that her leadership of the remarkably successful Halcyon Circle belongs. Later she spent much of her time as a voluntary worker at the Liverpool Personal Service Society. Meanwhile she felt herself free to return to her old spiritual home at the Ancient Chapel, which she served for a time as Secretary and to the very end as an active member of Committee. The full tale of the good causes she helped by her benefactions will never be told. A Service was held in the Ancient Chapel on December 31, conducted by the Minister, prior to cremation. Among the large congregation were the Rev. J. K. Murren, the present Missionary at Mill Street, and Miss Anne Holt, President of the L.D.M.A. and Secretary of the Domestic Mission Society.

L. A. G.

WHEN YOU PRAY

THE last pure note of a boy's soprano voice has passed into the inaudible where there is greater music. The organ no longer beats. Deeply and solemnly the minister repeats: Let us pray.

When you pray, are you not telling God what *you* think He ought to do for you? When you hearken, you let God tell you what He thinks best.

When you pray, can you do it without clamour, either of voice or mind? When you hearken, what voice is to be heard save His?

When you pray, do you not strike bargains with the Eternal; are you not bribing, flattering, to gain your own ends? Is there not veiled in your petition a covert threat?

When you pray, is it not for the most part against your brother? If God answered you as you hope, would not some other lack that you might gain, suffer, that you might satisfy your variegated lusts? In your loud demands, is not your hand raised against your neighbour?

When you pray, and so persistently for the same thing, do you hope to change the Eternal Mind, believing it as vacillating and petty as your own?

If you pray, pray thoughtfully. But better, if you hearken only. God will do the rest.

Ernest V. Hayes.

CALENDAR

SUNDAY, January 8th, 1950

ABERDARE, Highland Place, 11 and 6.30, Rev. D. JACOB DAVIES.
ABERDEEN, Un. Church, Skene St., 11 and 6, Rev. L. BAKER SHORT.
ABERYSTWYTH, New Street Meeting House, 11, ——.
ACCRINGTON, Unitarian Free Church, Oxford St., 10.45 and 6, Rev. ERIC PHILLIPS.
AINSWORTH, Un. Chapel, Knowsley Rd., 11 and 3, Rev. BENJAMIN GILL.
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. VALLANCE.
ANSDELL. (See Lytham St. Annes.)
ASHTON-UNDER-LYNE, Richmond St., 6.30, Rev. C. P. SCOTT.
ASTLEY, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. MATHER.

BATH, Trim Street Chapel, Unitarian, 11 and 6.30, Rev. H. D. WHITING.
BELFAST, All Souls, Elmwood Av., 11.30 and 7, Rev. Dr. A. L. AGNEW.
BELFAST, First Church, Rosemary Street, 11.30 and 7, Rev. Dr. R. WILDE.
BESSELS GREEN (nr. Sevenoaks), Unitarian Ch., 11, Rev. R. D. DAVIES.
BILLINGSHURST, Free Church, South St., 11.15, Rev. J. MARTIN HALL.
BIRKENHEAD, Unitarian Ch., Bessborough Rd., 6.30, Rev. EDGAR HILL.
BIRMINGHAM, Ch. of Messiah, Broad St., 11 and 6.30, Rev. JOHN BENNETT.
BIRMINGHAM, Moseley, Unitarian Church, Yardley Wood Rd., 6.30, Mr. H. L. STYCH.
BIRMINGHAM, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Rev. ROSALIND LEE.
BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Rev. FRANK COLEMAN.
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Supply.
BOLTON, Bank St., 10.30 and 6.30, Rev. J. GORDON DAVIES.
BOLTON, Halliwell Rd., Free Ch., 10.45 and 2.30, Mr. IRVING HODGKINSON.
BOLTON, Unity Church, Deane Rd., 10.30 and 6.30, Rev. I. L. TOMLINSON.
BOSTON (Lincs.), Spain Lane, Unitarian Ch., 6.30, Rev. CHAS. SIMPSON.
BOURNEMOUTH, Un. Ch., West Hill Rd., 11, Rev. F. MEREDITH.
BRADFORD, Broadway Av., 3.30, Rev. DUDLEY RICHARDS.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK BULLOCK.
BRIDGWATER, Christ Church, Dampiet St., 11, Rev. W. G. TOPPING, 6.30, Rev. J. W. LEE.
BRIDPORT, Unitarian Church, 11 and 6.30, Rev. G. RANDALL JONES.
BRIGHTON, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. F. M. ROSE.
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. J. CYRIL DAVIES.
BRISTOL, Oakfield Rd., Clifton, 11 and 6.30, Rev. CHARLES EDWARDS.
BURNLEY, Unitarian Church, Trafalgar St., 10.45, Mr. W. COLLIER.
BURY, Bank St., 11 and 6.30, Rev. J. W. MARR.

BURY, Chesham Unitarian Church, 11 and 6.30, Mr. SCOTT JOHNSTON.
BURY ST. EDMUNDS, Churchgate Street Chapel, 6.30, Rev. R. M. ENTWISTLE.
BUXTON, Hartington Rd., 11 and 6.30, Rev. J. W. DYER.

CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. H. STEWART CARTER.
CARDIFF, The West Grove Un. Church, 11 and 6.30, Rev. ERIC PUTIN.
CARLISLE, Unitarian Church, Lorne St., 2.15, Sunday School, 6.30, Rev. W. J. CARTER.
CHATHAM, Unitarian Church, Hamond Hill, 3, Br. ERIC RAMAGE.
CHELTENHAM, Bayshill Unitarian Church, 11, Study Service, 6.30, Rev. BARBARA THOMAS.
CHESTER, Matthew Henry's Ch., 11 and 6.30, Rev. R. H. WILLIAMSON.
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. E. STANLEY PETERS.
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. E. GLYN EVANS.
CORK, Prince's St., 11.30 and (occ.), 7, Rev. W. A. WEATHERALL.
COSELEY, Staffs., Old Meeting House, Old Meeting Rd., 11 and 6.30, Rev. W. HAWORTH.
COVENTRY, New Great Meeting House, Holyhead Rd., 11 (Children's Church), 6.30, Rev. T. J. JONES.
CREWE, Free Christian Church, Beech St., 6.30, Miss LIVINGSTONE.
CREWKERNE, Un. Ch., Hermitage St., 11 and 6.30, Rev. FRANCIS TERRY.
CROYDON, Free Christian Church, Wellesley Rd., 11, Rev. J. P. CHALK.

DEAN ROW, 10.45, Rev. E. E. WRIGLEY. STYAL, 6, Rev. E. E. WRIGLEY.
DENTON, Wilton Street Chapel, 11 and 6.30, Rev. JOHN GILL.
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. CONSTANCE HARRIS.
DITCHLING, Old Meeting House, 10.45, ——.
DONCASTER, Free Christian Ch., Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON.
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.
DUDLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Rev. W. T. WILKINS.
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. WHITEHOUSE.
DUNDEE, Un. Ch., Constitution Rd., 11 and 6.30, Rev. ALBERT WHITFORD.

EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER.
EVESHAM, Oat Street Chapel, 11 and 6.30, Dr. H. McLACHLAN.
EXETER, George's Chapel, South St., 11 and 6.30, Rev. D. B. FRASER.

GAINSBOROUGH, Unitarian Ch., Trinity St., Supply.
GEE CROSS, Hyde Chapel, 11 and 6.30, Supply.
GLASGOW, St. Vincent Street Un. Ch., 11 and 6.30, Rev. ALEXANDER REID, 7, Fellowship Circle.
GLOSSOP, Fitzalan St., 2.30 and 6.30, Rev. H. G. WOODFORD.
GLOUCESTER, Barton Street Church, 6.30, Mr. DEREK FAUX.
GODALMING, Meadrow Chapel, 6.30, Rev. G. MABEL BEAMES.
GUILDFORD, Ward Street Church, 11.15, Rev. F. HANKINSON.

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. E. A. LEAR.
HALIFAX, Northgate End, 10.45 and 6.30, Supply.
HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. DENBIGH HILTON.
HECKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. C. BARTLETT.
HINDLEY, Presbyterian Ch., off Market St., 10.45, Mr. BOWDEN, 6.30, Rev. F. KENWORTHY.
HOLLYWOOD, Kingswood, 11 and 6.30, Rev. T. A. GORTON.
HORSHAM, Worthing Rd., 6.30, Rev. J. MARTIN HALL.
HORWICH, Unitarian Free Church, 10.30 and 6.30, Supply.
HUDDERSFIELD, Fitzwilliam St., 11, Rev. DUDLEY RICHARDS.
HUNSLET, Unitarian Church, Joseph St., 6.30, Mr. A. G. WHITTAKER.
HULL, Park Street Church (Unitarian), 11, School Service, 6.30, Rev. RALPH PHILIPSON.

ILKESTON, Old Meeting, East St., 11 and 6.30, Rev. W. BEER.
IPSWICH, Unitarian Ch., Friars St., 11, Rev. R. M. ENTWISTLE.

KENDAL, Market Place Chapel, 11 and 6.30, Rev. E. W. DEAKIN.
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER.
KNUTSFORD, Brook St. Chapel, 11 and 6.30, Rev. STANLEY MORROP.

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.
LEEDS, Mill Hill Chapel, 10.45 and 6.30, Rev. E. SHERVELL PIERCE.
LEICESTER, Narborough Rd., 11, Junior Ch., 6.30, Rev. E. G. GREEN.
LEICESTER, The Great Meeting, East Bond St., 11 and 6.30, Rev. Dr. A. S. HURST.
LEIGH, Unitarian Church, Twist Lane, 11 and 6.30, Rev. J. PRYDIE.
LETCHWORTH, Vaughan Hall, Gernon Walk, 6.30, Mr. SWINDEN.
LEWES, Westgate Chapel, 11, Dr. H. W. STEPHENSON.
LINCOLN, High St., Unitarian Church, 6.30, Rev. W. H. KNEWELL.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. L. A. GARRARD.
LIVERPOOL, Bootle Free Church, 6.30, Supply.
LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KERR MUNRO.
LIVERPOOL, Gateacre Chapel, 11 and 6.30, Rev. DUNCAN P. STEWART.
LIVERPOOL, Hamilton Rd., Everton, 6.30, Supply.
LIVERPOOL, Hope St., 11 and 6.30, Rev. SIDNEY SPENCER.
LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. L. RUMPHET.
LONDON, Bell Street, Edgware Road, 6, Rev. W. M. LOWE.
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. A. J. LOWE.
LONDON, Brixton, Effra Rd., 11, Rev. E. G. LEE.
LONDON, Essex Church, Palace Gardens Terrace, W.8, 11, 3.30, Rev. JOHN BALLANTYNE, 6.30, Rev. A. W. PRADDOCK.
LONDON, Forest Gate, Upton Lane, 6.30, Mr. F. CARNELL.
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. JOHN CHEVT.
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. W. H. CARNELL.
LONDON, Hampstead, Rosslyn Hill, 11 and 6.30, Rev. G. E. HALE.
LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. GRIEVE.
LONDON, Ilford High Rd., 6.30, Rev. VICTOR FOX.
LONDON, Islington, Un. Ch., Upper St., Preston Hall, 7, Rev. J. HINKINS.
LONDON, Kilburn, Unitarian Chr. Ch., Quex Rd., 11 Rev. V. FOX. 7, Junior Church.
LONDON, Lewisham, Un. Ch., High St., 11, Rev. JOHN KIELTY.
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Rev. G. J. G. GRIEVE.
LONDON, Mansford St. Ch., Bethnal Green, 6.30, Rev. J. W. DUMBLE.
LONDON, Newington Green, Unitarian Ch., 6.30, Rev. T. L. JONES.
LONDON, Richmond Free Ch., Ormond Rd., 11, Rev. ETHEL KAY.
LONDON, Rhyl St., Kentish Town, 6.30, Rev. GORDON BEVERLEY.
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. C. NEWTON.
LONDON, Theistic Ch., 18 Great Marlborough St., W.1, 11, Rev. J. C. G. BURTON.
LONDON, Wandsworth, Un. Church, East Hill, 11, Rev. W. M. LONG.
LONDON, Welsh Unitarian Church, at Highgate Hill Unitarian Church. 6, 1st and 3rd Sundays, Rev. T. L. JONES.
LONDON, Wood Green, Unity Church, Newnham Rd., 6.30, Supply.
LOUGHBOROUGH, Victoria St., 6.30, Rev. E. G. GREEN.
LYTHAM ST. ANNES (ANSDELL), Unitarian Church, Channing Rd., 11 and 6.30, Rev. H. CRABTREE.

MACCLESFIELD, King Edward St., 10.45 and 6.30, Rev. H. L. SHORT.
MAIDSTONE, Unitarian Ch., Market Buildings, 6.30, Br. ERIC RAMAGE.
MANCHESTER, Unitarian Church, Chapel Lane, Blackley, 10.45 and 6.30, Rev. K. SHERRATT.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Mr. S. H. KNIGHT.
MANCHESTER, Failsworth, Dob Lane Chapel, 10.15 and 6.30, ——.
MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. F. COTTIER.
MANCHESTER, Mill Street Free Church, Bradford, 3, Mr. R. S. SALT.
MANCHESTER, Monton Ch., Eccles, 10.45, and 6.30, Rev. G. L. CLARKE.
MANCHESTER, Pendleton, Un., Cross Lane, 6.30, ——.
MANCHESTER. Platt Chapel, Rusholme. 6.30, Rev. C. A. PIPER.
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE.
MANCHESTER, Wilbraham Road, Chorlton-Cum-Hardy, 6.30 Student.
MANCHESTER. Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Pastor J. S. HALLAM.
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWINN.
MEXBOROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.
MIDDLESBROUGH. Christ Ch., Unitarian, Corporation Rd., 6.15, Supply.
MIDDLETON, Old Road Chapel, 6, Rev. J. EVANS.
MORECAMBE, see LANCASTER.
MORETONHAMPSTEAD, Cross Chapel. 3, Rev. C. G. TOOSE.
MOSSLEY, Christian Church, Stamford Rd., 10.30 and 6, Rev. W. WADDINGTON.

NANTWICH, Old Chapel, Mr. COEN.
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. H. BARNES.
NEWCASTLE, Staffs., Unitarian Old Meeting House, 6.30, Rev. W. J. MCELDOWNEY.
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. F. SOKELL.
NEWPORT, Lo.W., Un. Ch., High St., 11 and 6.30, Rev. L. CHANDLER.
NEWTON ABBOT, Albany St., 6.30, Rev. C. G. TOOSE.
NORTHAMPTON, Kettering Road Church, 11 and 6.30, Rev. A. E. MORRIS.
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY.
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM.

OLDHAM, Lord Street Church, 10.45 and 6.30, Supply.
OXFORD, Manchester College Chapel, 11.30, Rev. W. PRIESTLEY PHILLIPS.

PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH.
PADIHAM, Nazareth Unitarian Ch., Knight's Hill, 10.30 and 6, Rev. W. HILL-WARBING.
PLYMOUTH, Unitarian Centre, Houndiscombe Rd., 11 and 6.30, Rev. E. H. KEELEY.
POOLE, Unitarian Church, Hill St., 6.30, Rev. ERNEST PERRY.
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. STURGES.
PRESTON, Unitarian Chapel, Church St., 6.30, Rev. ALUN WILLIAMS.
PUDSEY, Un. Church, 10.30 and 6, Rev. T. BRETT DAVIES.

RAWTENSTALL, Unitarian Ch., Bank St., 10.45 and 6, Mr. WM. MILLAR.
RINGWOOD, Hants., The Meeting House, 1st, 3rd and 5th Sundays, 11, 2nd and 4th Sundays, 6.30, Rev. Dr. J. C. FLOWER.
ROTHERHAM, Church of Our Father, 10.30 and 6.30, Supply.
ROCHDALE, Blackwater St., 10.30 and 6, Mr. WM. LLOYD.

SALE, Atkinson Rd., 11, Rev. C. A. PIPER.
SCARBOROUGH, Un. Ch., Westborough, 10.30, Rev. R. PHILIPSON.
SHEFFIELD, Unity Church, Crookesmoor Rd., 11 and 6.30, Rev. E. D. DAVIES.
SHEFFIELD, Fulwood Old Chapel, 11, Rev. D. T. EVANS.
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MORRIS.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. S. WHITBY.
SHREWSBURY, High St., Unitarian, 11 and 6.30, Rev. A. H. LEWIS.
SIDMOUTH, High St., Unitarian, 11 and 6.30, Rev. F. D. JONES.
SOUTHAMPTON, Friends Meeting House, Ordnance Rd., 6.30, Rev. H. J. ROBINSON.
SOUTHEND-ON-SEA, Darnley Rd., 11, Children's Ch., 6.30, Mr. C. G. KENWAY.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. A. H. BAYLIS.
STALYBRIDGE, Un. Ch., Canal St., 10.30 and 6.30, Rev. E. D. EVANS.
ST. HELENS, Boundary Rd., St. Helen Workshops for the Blind, 6.30, Supply.
STOCKPORT, Un. Ch., St. Peter's Gate, 10.30 and 6.30, Supply.
STOCKTON-ON-TEES, Wellington St., 6.30, Rev. A. J. MARTIN.

THE LINDSEY PRESS

A GOLDEN TREASURY OF THE BIBLE
(and Apocrypha)
Selected and Edited by MORTIMER ROWE, B.A., D.D.
Cloth **9s. 6d.**, by post **10s. 3d.**
Leather with gilt edges **18s.**, by post **18s. 9d.**
In two volumes: Vol. 1. O.T. and Apoc. **6s. 6d.**, by post **7s.**
Vol. 2. N. Test. **3s.**, by post **3s. 3d.**

IT IS VERY OBSERVABLE
(the diary of Mr. Pepys)
By RONALD P. JONES, M.A., F.R.I.B.A.
8s. 6d., by post **8s. 11d.**

ALBERT SCHWEITZER
A Biography
By MAGNUS RATTER
8s. 6d., by post **8s. 11d.**

THE ADVENTURE OF RELIGION
By C. M. WRIGHT, M.A.
2s. 6d., by post **2s. 9d.**

The above titles are suggestions for the exchange of your Book Tokens. These and many other books are in stock.

THE LINDSEY PRESS
14 GORDON SQUARE, LONDON, W.C.1

HOLIDAY ACCOMMODATION

WORTHING.—"Hardwicke", 10 Tennyson Road. A comfortable, homely guest house within five minutes' walk of sea and shops. Friendly atmosphere and every attention. Separate tables.—Please write: Mrs. G. Hayler. Telephone 1682.

MISCELLANEOUS

FIRST Class Duplicating, Typewriting, etc. Church work of all kinds, etc. Mabel Eyles, 29 Rokesly Avenue, London, N.8. Telephone: MOUntview 1701.

TWO ladies require small unfurnished house at reasonable price, or flat, in Hove or Brighton. Box No. X.

WANTED.—Stories and Articles for American Journal.—Donald Craig, Holycross, Thurles. 7.1.50

WOULD any Minister or Lay Preacher willing to supply Kendal Pulpit for odd Sundays or longer periods please communicate with E. A. Ducksbury, 4 Romney Villas, Kendal.

ADVERTISEMENT RATES
24 words 4/- (min.); 2d. each additional word. 1/6 extra for Box No.
All Classified Advertisements, which should be prepaid, should be addressed to:
W. Heaver Rigge Press Organisation Limited,
Kingsgate House,
115 Holborn, London, W.C.1
Telephone: CHAncery 8551.
Display Rates on Application

STOURBRIDGE, Presbyterian (Unitarian) Chapel, 11, Rev. ROSALIND LEE, 6.30, Supply.
SUNDERLAND, Bridge St., 11, Family Worship, 6.30, Mr. F. J. HAMBLIN.
SWANSEA, Unitarian Church, High St, 6.30, Rev. BASIL VISEY.
Free Christian Meeting House, Pennard, 11, Rev. BASIL VISEY, 6.30, Mr. DEARDS.
SWINTON, Swinton Hall Rd., 10.45 and 6.30, Rev. J. H. SMITH.
TAUNTON, Mary Street Church, 11 and 6.30, Rev. JOHN UNSWORTH.
TAVISTOCK, The Abbey Chapel, 3.15, Rev. ROSAMOND BARKER.
TEIGNMOUTH, Old Meeting House, Ashford Rd., 6.30, Supply.
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. MAURICE JOHNSON.
TORQUAY, Unity Ch., Montpellier Rd., 6.30, Rev. C. W. TOWNSEND.
TROWBRIDGE, Conigre Unitarian Ch., 11 and 6, Rev. A. P. O. THOMAS.
WAKEFIELD, Westgate Chapel, 10.45 and 6.30, Mr. E. SHAW.
WALLASEY, Memorial Church, Manor Rd., 11 and 6.30, Rev. EDGAR HILL.
WARRINGTON, Cairo Street, 10.30 and 6.30, Supply.
WARWICK, High Street Church, 3, Rev. T. J. JONES.
WATFORD, Friends House, Derby Rd. (by permission), 7.30, January 29, Rev. A. PEACOCK.
WEST BROMWICH, Lodge Road Church, 6.30, Mr. P. J. STERCKX.
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. A. DAVID WILLIAMS.
WHITBY, Flowergate Old Chapel, 6, Rev. E. PHILIPSON.
WILLENHALL, All Souls' Church, 6.30, Rev. LESLIE KNOX.
WOODHALL SPA, Mill Lane, 2.30, Rev. CYRIL SHARPASS.
YORK, St. Saviourgate Chapel, 6.30, Rev. G. S. WOOD.

ATTRACTIVE INVESTMENT

Interest on £10 Shares

2½ % NET

INCOME TAX PAID BY SOCIETY

Applications for prospectus to:—

ATLAS

Building Society

DEPT. F.
162 BEDFORD ROAD
KEMPSTON ——— BEDFORD

Directors: W. R. HAUGHTON (*Chairman*) Rt. Hon. Lord AMMON P.C., D.L., J.P., A. S. FRANKLIN M.B.E. E. E. MARTELL GEO. BRITTAIN J.P.
Secretary: HAROLD H. HARPER

Stained Glass Memorial Windows and Commemorative Tablets

BOOKLET illustrating many beautiful designs of Stained Glass Church Windows and Memorial Tablets gladly sent on request (enclose 6d. stamps) together with estimates and Artist's designs. Send wording and proposed Inscription and Names.

G. Maile & Son Ltd. Founded in the year 1785
Showrooms: 367 EUSTON ROAD, LONDON, N.W.1

MARRIAGES

GIMSON—PITT-LEWIS.—On December 31, 1949, at St. Peter's Church, Bayswater, Peter Mentor, only son of Mr. and Mrs. Herbert Gimson, of 46 Ladbroke Square, London, W.11, to Ann Edith, elder daughter of Mr. and Mrs. G. F. Pitt-Lewis, of 33 Ladbroke Square, London, W.11.

SCHAEFFER—HARRISON.—At the Church of the Divine Unity, on December 26, by the Rev. Herbert Barnes, Anton Georg Schaeffer, 4 Woodbine Avenue, Gosforth to Iris Harrison, 21 Pilgrim Street, Sunderland.

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, the N.U.F., 14 Gordon Sq., W.C.1.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke St. West, and Simpson St., 11, Rev. ANGUS CAMERON.
TORONTO, First Unitarian Church, Jarvis St., 11, Rev. W. P. JEWKES.
VANCOUVER, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. HODGENS.
WINNIPEG, First Federated Church, Sargent and Banning: 11, English, 7, Icelandic, Rev. P. M. PETURSSON.

AUSTRALIA

ADELAIDE, Un. Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON.
MELBOURNE, Unitarian Church, Collegial Place, C.2, 7.30, Rev. V. JAMES. Monthly service at 4.
PERTH, Unitarian Free Christian Fellowship. Seeker's Hall, 421 Wellington St., 11, Hon. Minister, R. H. PRITCHARD. Phone: W. 2875.
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (Off College St.), 7.15, Rev. J. R. TOZER. Church Telephone FA 8913.

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Rd., 11 and 7, Rev. E. H. MORRIS.
WELLINGTON, Unitarian Free Church, Tinkill's Buildings, 100 Lambton Quay, Supply.

Printed at THE CHISWICK PRESS, 2 Clements Inn, Strand, London, W.C.2, and Published by THE INQUIRER PUBLISHING CO., LTD., at the Temporary Office, 14 Gordon Square, W.C.1. — Manchester (Wholesale): JAMES HERWOOD, Deansgate. Saturday, Jan. 7th, 1950.